

## SIDI, SIAMANG, ADUNADA

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On page 605 of Skeat's "Malay Magic," under LXX occur the lines:—

*Bukan-nya aku yang bërburu,  
Pawang Sidi yang bërburu;  
Bukan-nya aku yang punya anjing,  
Pawang Sakti yang punya anjing:*

on page 640, under CXCIX

*Maalim Saidi yang punya tawar  
Maalim Karimun<sup>1</sup> yang mënawar*

—in a Perak MS. Charm-book, Maalim Karimum is found: on page 607 (LXXIII)

*Bukan aku yang bërburu,  
To patek Sang Sidi yang bërburu:*

on page 589, XV

*Aku-lah yang bërnama Dato Mëntala Guru  
Sakti di-rumah:  
Sëdang Sidi nama-nya aku:*

on page 607, LXXVI

*O sërba Saidi  
Tuan patek yang punya rusa:*

on page 590, XVIII

*Bërkat Sidi tërjali sëndiri,  
Mënjadikan sakalian alam.*

Now in all the above quotations *Sidi* is taken to be the name of a person; and in some cases is confused with the Arabic *saidi* 'lord,' either by the Malay *pawang* or by his European transcriber. But clearly *sërba Saidi* is a very doubtful phrase in the context, if it is to be rendered "all sorts of Lords;" and *bërkat Sidi tërjali sëndiri*, if it referred to a *pawang*, would ascribe to him preposterous powers. However in the first of the quotations, *sidi*

<sup>1</sup> A *pawang* philologist glibly explains *yang bërdiam di-Pulau Karimun* (Skeat p. 581). Is it perhaps the Skt. *Gariman* (= *guru* + *iman*.)

balances *sakti* “gifted with supernatural attributes:” and that this is apposite and leads us to its true meaning is confirmed by a phrase very common in various forms in Malay charms, e.g. Skeat, page 617 (CIX) and 627 (CXLVII) and 643 (CCVIII):—

*Sidik Guru, sidik-lah aku*  
*Dĕngan bĕrkat, ‘La ilaha illa’llah,*  
*Muhammad Rasulu’llah.’*

or to quote from MS. charm-books in my possession, which I hope some day to print and edit,—

*Sah sidi pĕngajaran guru,*  
*Sidi mustajab ka-pada aku,*  
*Bĕrkat, ‘La ilaha, etc.*

The first line occurs in three different charms: for the second a variant is *Sah sidi mustajab*, etc. All my charms read *sidi*. Now a common variant of these the concluding lines of a charm is (Skeat, page 627, CXLIII)

*Kabul Guru, kabul aku*  
*Dĕngan bĕrkat, ‘La ilaha*

or page 603, LX

*Kabul-lah doa guru aku*  
*Kabul ka-pada aku.*

Clearly *sah*, *mustajab* and *kabul* are synonyms for *sidi*. In a line in the “Ht. Anggun Che Tunggal” page 1, it balances *bĕrkat*:—*Bĕrkat daulat, bĕrsidi sakti*. (I remember asking Pawang Ana if he did not mean *saidi* and his denying it but being unable to explain *sidi*.) *Sidi* must be the Sanskrit *siddhi* (*sidh-ti*) “accomplishment, fulfilment, success, the fruit of ascetic austerities, the acquisition of supernatural power by magic:” with compounds *maha-siddhi* “magic power,” and *sadhya-siddhi* “completion, establishing what is to be proved.” (Benfey’s *Sanskrit-English Dictionary*.) We can then turn from the phrase

*Bĕrkat sidi tĕrjali sĕndiri*

to the Sanskrit

*Navastuno vastusiddhih*

‘From nothing nothing is derived.’

“Every Tantra,” wrote Monier—Williams in his book on Hinduism, “ought, like a Purana, to treat of five subjects,—1. The Creation; 2. The Destruction of the World; 3. The worship of the gods; 4. The attainment of all subjects, especially of 8 superhuman powers (*siddhi*); 5. The four modes of union with the Supreme Spirit. Very few conform even partially to this rule. Most of them are mere hand-books for the use of practisers of witchcraft. . . . Whole Tantras teach nothing but what may be called the science of employing unmeaning sounds for acquiring magical powers over friends and for destroying enemies and rivals. Some give collections of spells suitable for making people enamoured, for destroying sight, for producing and preventing diseases, for injuring crops, for alchemy.”

India was the home of Malay magical lore. Before and after the days of Muhammad, India has been until comparatively recent times, the source of nearly all Malay learning, science and art.

## SIAMANG.

In a previous paper I drew attention to the fact that *siamang* (*Hylobates syndactylus*) may be derived from the Sanskrit *siamanga* 'black--bodied,' which by the bye is an epithet descriptive of Budha i.e. the planet Mercury, son of Soma the moon. Now on page 617 (CXI) of Skeat's "Malay Magic" I find the line

*Përgi-lah' ëngkau ka-bukit siamang biru*

and on page 672 (CCLXXV)

*Nior manis, siamang bulan.*

Is this last a *pawang's* cryptic equivalent for *gëlap bulan*?

In Sanskrit *sîama* means 'black, a cloud, shade, shadow, night.'

So that the *pawang's* metaphorical use of *siamang* would be an extraordinary coincidence or survival.

## ADUNADA.

On page 593 (XXVIII) of Skeat's "Malay Magic" the charm against the Spectre Huntsman mentions a

*Hantu bota Si Adunada*

*Mënyandang pëdang tër-bongkok-bongkok.*

Is *Adunada* perhaps a corruption of the Sanskrit *anunada* 'echo'? An echo-spirit would be a not inappropriate follower of the Spectre Huntsman.

